The Western Luminary.

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From the New-York Observer.

INTERESTING FROM BEYROOT.

BEYROOT, Feb. 12 1828

To the Society of Inquiry in the Theological Seminary at Auburn

DEAR BRETHREN—For several weeks past we have been in a very scattered unsettled state, sometimes seeking refuge from the noxious elements, and sometimes from more noxious war; so that until quite lately we have not been in circumstances to sit down to the duty of acknowledging the receipt of your kind favor of May 5 1827.

It was, we trust with devout gratitude to the Giver of every good gift, that we passed along the details you gave us of the outpouring of the divine Spirit in our native country. These visits of mercy from on high together with the late rapid increase of public attention generally to the subjects of religious inquiry and exertion are tokens of the favor of God the like of which has scarcely been witnessed since the children of Israel were taken by the hand and led through the wilderness. Who would have thought twenty years ago, that an era so glorious in the history of the church would so soon be ushered in! Blessed are your eyes which behold it: for prophets and kings have desired to live to see these things and have died without the sight. We in this part of the world are cut off from the privilege of witnessing these scenes, though happening in our day; but be assured, dear brethren, our spirits are with yours, and your joy is the joy of us all. We sometimes long for the wings of a dove that we may fly and be with you, though it were but for a few short moments, that we may get out of the chilling atmosphere of these frozen mountains and inhale that which surrounds you. But we must stay and labor on, and prophecy over these slain, though ever so fast locked in the arms of death; peradventure the quickening breath will yet come from the four winds and breathe upon them and they shall live.

Our more public letters and journals which will perhaps meet your eye, will inform you, in detail, how much we have seen the past year of the wrath of God, as well as that of men. We have witnessed the devastations of war, of pestilence, and of famine: and have experienced in our own persons the influence of jealousy falsehood and oppression, from principalities and powers and spiritual wickedness in high places. On every breeze from the West have been wafted tidings of murder and robbery on the seas. From the East we have heard of an armed population in the desert rebelling against the constituted authorities, and falling by thousands in a day under the sword of the avenger. In the midst of us and on every side of us, we have seen hearts filled with dismay, every man flying from his neighbor, and closing his doors against all access from without: whole families cast out and withering down and whole villages quite depopulated by a sweeping epidemic. We have discovered treason lurking in the bosoms of our families, yea our own familiar friends in whom we trusted who did eat of our bread have lifted up their heel against us. We have been reported through the country as guilty of sorcery, and simony and damnable heresy. We have been accused to the government by men in high stations as disturners of the public peace and by the same accusers persecuted from village to village and threatened with stoning and murder. In fear of Mohammedan fanaticism we have fled from our dwellings leaving the greater part of our goods behind, to fall, as we expected an immediate prey to infuriated plunderers. Yet, through all these events have we been mercifully preserved—We have lost many things, indeed by the *pilfering cupidity* of men, but *by violence* not a hair of our heads has fallen to the ground. Having obtained help of God, we still continue, in our poor way, and as we have opportunity, to testify both to small and great repentance towards God and faith towards our Lord Jesus Christ. A few witnesses for Jesus have been raised up & remain in general steadfast and growing in the knowledge and love of evangelical doctrine—a reward abundant *and superabundant* for every exertion and sacrifice we may have made.

The future is overlaying with more than usual darkness. What is to happen to us on the morrow, and to what fate we are to leave this infant mission, we cannot tell. Too much depends on political measures; and as heaven and earth are unsearchable, so (we are taught) are the hearts of Kings. At the present moment all around us is calm.—The overwhelming force of the three great Kingdoms of Europe, and the terrible disaster at Navarino appear to have struck a most humbling dread into the hearts of most Moslems and they generally agree to say that should the Sultan risk a war with an enemy so formidable, he must be either a fool or a madman. It should seem, however, that his determination is no less than this. Not an inch of ground not a point in debate, will he yield to the interfering powers. Peace, we know may be determined on without further bloodshed; but we know too that the combined fleets thirst for war and the next news may be that they are advancing under orders to lay in ruins the whole Ottoman frontiers. The Ambassadors have long since left their station and sent off despatches to their respective Consuls, with the exception of those in Egypt requiring them to take down their flags. The French vessel of war by which we now write came with the special object of bringing this order to the Consuls of that nation resident on this coast. A few days more and the English Consul will receive similar instructions when we shall have no other alternative, if we stay in the country but to seek protection from some popish Consul or trust to the clemency of the Turk. In either of these cases, if we are protected, it must be looked upon as a divine and not a human protection. Whether it will appear prudent for us to stay or whether indications may not be such as to render it presumption we wait for the events of providence to dictate. Still, whatever may befal us, or the present mission we indulge a strong expectation that a better day is dawning upon this land, and that ere long its ancient name will become again significant of its existing spiritual state.

We would conclude dear brethren, by exhorting you to be faithful to your divine Master to labor and pray without ceasing recollecting that the time is short. Wherever you may be *do* what you can, and *say* what you can to recommend the Lord Jesus as King of the world; and thus, with prayer and labor, hand in hand, united in this one object you may be enabled to do much, very much towards introducing that blessed consummation when the kingdom of Christ shall come and his will be done in earth as it is in heaven. Begging your continued sympathies and prayers we remain,

Your fellow-laborers and brethren in the Lord, J. BIRD
W. GOODELL.

PROTESTANTISM IN FRANCE.

Notwithstanding the thoroughly Catholic sentiments of the French king there appears to be at the present time a remarkable degree of indulgence extended to his Protestant subjects. The February number of the Archives du Christianisme mentioned with exultation, that the religious affairs of the Protestants in that country had been committed to a Protestant viz the celebrated Baron de Cuvier. "We expect from this measure," says that respectable journal, "the most favorable consequences."

The April number of the same publication remarks, that the Minister of Public Instruction has appointed the worthy Baron to watch over the execution of the laws and regulations relating to the principal Protestant schools throughout the kingdom: and that in the execution of his trust, he addressed a Circular under date of February 25th, to the Presidents of the Consistories requesting them to communicate exact and detailed information of the actual state of the schools under their inspection. "It is the intention of the government," says the Circular, "to promote by all possible means, the progress of primary instruction."

Another fact of kindred import is the wresting of the public schools [Catholic, we presume] from the hands of the Jesuits" by a royal decree, as mentioned in our last.

All these things, especially when viewed in connexion with the removal of the censorship from the public press, and the triumph of the liberal party in the National Chambers, indicate a progress in correct principles and enlightened legislation which is truly gratifying.

France is a noble nation; and nothing is wanting to place her in an attitude which shall command the admiration of the world but a continuance and increase of the liberal policy which seems now to pervade her Councils.—*N. Y. Obs*

EDUCATION IN HEATHEN LANDS.

As there are some who duly appreciate the advantages of *education*, while they cannot see the need of so much ado about *religion*, we will state, as one of the advantages of sending missionaries to the heathen, that there are now as by their last Reports, under the patronage (more or less direct) of the

	Scholars.
Church Missionary Society.	12,574
London Missionary Society. between 16,000 and	17,000
American Board more than	30,000
Wesleyan Missionary Society between 16,000 and	17,000
Total, under four Societies	76,574

If to these be added the children under instruction at the stations of the Baptist and other Missionary Societies the number will be swelled quite above 100,000; nearly all of whom are the children of heathen, and would otherwise have grown up in the darkness of ignorance. *Ib.*

A gentleman has left his name with the Editors of the Richmond Family Visiter offering to be one of 50 persons within the limits of Virginia and North Carolina who, previous to November 1 1829 will agree to pay 1,000 dolls each to the Union Theological Seminary at Prince Edward in annual instalments of 100 dolls; the whole to be a Permanent Fund, of which the interest shall at first be expended for the support of an additional Professor; and after the payment of the instalments one half of the interest shall be applied to the establishment of scholarships for the benefit of pious and indigent young men. *Ib.*

From the Episcopal Register.

THE SURVIVOR SAVED.

"Smitten friends
Are angels sent on errands full of love;
For us they languish and for us they die:
And shall they languish, shall they die in vain?" YOUNG

In a retired but beautiful village, lived Mr Moreland and his daughter Mary. Mr. M had formerly been a rich merchant in one of our large cities, but the loss of most of his property, and a wife whom he fondly loved, had embittered the scenes of his former happiness, and he gladly retired with the only treasure left him, his sweet Mary, to the now congenial quiet of the country. His affections had not led him to the only true source of comfort and peace; and though warm in affection and amiable in feeling, he lived "without God and without hope in the world," sadly alienated in heart from all that constitutes moral excellence in the sight of a holy God. His daughter was, to his partial eye, every thing that is lovely in person and character, and she was indeed as amiable and attractive as a young person without religion can be.—They were, emphatically, all in all to each other; he delighting above all things to see her happy, and she striving by the most dutiful conduct, and the most winning and affectionate attentions, to comfort and enliven his often saddened spirit. She would read for hours to him from books of his own choosing, or, hanging on his arm as they strolled over the green fields which surrounded their dwelling, by her sunny smiles and sportive conversation, beguile him of many an hour of sad and bitter feeling.

When she was about sixteen he observed a marked change in her conduct. She was generally silent and often sad, though still as sweet and affectionate as ever, and even more so. He watched her with intense anxiety; for on her happiness the remnant of his own depended. He often found her in tears over her Bible; and though she would wipe them away the moment she saw him, and one of her brightest smiles illumine her expressive face, she would soon relapse again into a mood so thoughtful, that he could do nothing but anxiously watch her countenance. One day, going suddenly into her room without knocking, he found her on her knees with the the Bible open before her, and her streaming eyes raised to heaven.—He stood a moment in profound amazement, and then going to her, and raising her, and drawing her to his bosom, "My sweet Mary," said he "why is this—why these tears? Tell me my love—what is it that troubles you?" "My dear father," answered Mary, kissing his cheek "do not be disturbed on my account there is much sweetness mingled with the bitterness of these tears for they are, I humbly hope, the tears of repentance, which my Saviour's own blessed hand will soon I trust ere long wipe away." "Tears of repentance," said her father, almost angrily, "where did you learn this cant? What sins have *you* to repent of?" "O, speak not in this way, my father," answered Mary—her tears in spite of herself gushing forth; "ask not what sins I have to repent of! O, have I not forgotten my Creator, the giver of all my mercies, all my life long? Have I not rejected the Saviour who died for me? And can there be greater sins than these?" "Well, Mary," said Mr. Moreland, with some severity, and putting her from him as he spoke, "if you have adopted these fanatical notions I fear I must bid farewell to the happiness I have hitherto enjoyed in you; for you will learn to despise your father, if he cannot think and feel as you do on the subject of religion." "My own dear father, how can you think that the religion of this blessed book (laying her hand on the Bible as she spoke) can make me forget my duty to you; for does it not inculcate the purest principles, the warmest affections, and the most exemplary conduct? O I trust that your happiness will be dearer than ever to my heart, and that it will more than ever be the study of my life to promote it." Mr. Moreland was softened: "Adopt what notions you will, Mary," said he, "only let me see your face dressed with smiles once more. I can bear any thing better than to see you unhappy. As to your being more dutiful and affectionate than you have hitherto been I do not desire it."

He left the room as he spoke, and Mary, falling on her knees again, poured forth a prayer, devout and ardent, that God in his mercy would teach her beloved father the same blessed truths that he was teaching her. The blessed hopes and consolations of the gospel soon made her as happy as her fond father could wish, and she again became the almost entire source of his own happiness.

One morning as he entered the breakfast room, he inquired if she had a ticket for the ball that evening. Mary answered in the affirmative. "Well, I hope you mean to go: I know dancing used to be one of your favorite amusements, and balls are not frequent in this retired village." "No father, I do not mean to go." "Not mean to go, Mary? This comes I suppose, from your foolish and fanatical religious notions.—Is it possible that you think dancing sinful?" "My dear father," answered his daughter, tears filling her eyes at the severity with which he spoke to her, "I do not wish to enter into a discussion with you upon the sinfulness of public dancing; but I would say, that I have no inclination to go; that I would very much prefer staying at home and reading to you; and surely you will not drive me from you," added she, taking his hand, "unless you are tired of my company. And if you are tired of it just now, I will put on my cloak and hat and go and see poor blind Sarah, who is, I hear, quite sick.—So good morning." She left the room, and her father soon saw her fairy form tripping over the green meadows in the direction of Sarah's house. "There must be something more in religion, thought he, as he looked after her, than I supposed, or my child is strangely deluded. But if it is a delusion, it is a delusion, so delightful that I could almost wish to fall into it myself: for never saw I a countenance more radiant with peace and happiness, than hers has been since that period of sadness which so much troubled me. And then her indifference to worldly pleasures; 'tis passing strange!—What if, after all, she should be right, and I have been in an error all my days? What have been her sins, on account of which she suffered so much, compared with mine? Strange as it may seem, these were the first serious thoughts Mr. M ever had on a subject involving his eternal interests; and these were almost as evanescent as the passing moment. It was reserved for him to drink again of the bitter cup of sorrow even to the very dregs; but that cup of bitterness was through the mercy of a long suffering God, for the healing of his soul. The single flower he had so long and fondly cherished, and whose loveliness and fragrance were every day increasing began to droop and fade; and it soon became evident that ere long it was to be transplanted to a fairer garden, to bloom in richer beauty under the immediate eye of a heavenly parent. And never did the lovely spirit of religion appear more attractive than in her at this period. The peace and joy of a heart staid on God shone more triumphant on her brow, lighting up her sweet pale face with an unearthly brightness; and if an expression of pain sometimes disturbed its serenity, it was chased away in a moment by an affectionate smile, if she saw her father was observing her, so that he was often cheated with the hope that she was not so ill as he had feared, and that he might yet see that face blooming with health as it was bright with happiness.—But soon these hopes were entirely at an end, for he had the inexpressible anguish of seeing her disease gaining rapid ground, and her strength daily growing less.

One afternoon, when reclining as usual on a sofa, (which she preferred generally to the bed) and whilst her father, who scarcely ever left her, was seated by her side, she for the first time mentioned her extreme weakness, and the probable nearness of her departure. As soon as his emotion would permit, Mr. Moreland said, "But what shall I do without thee, my Mary? How shall I sustain life when thou art gone: for thou art all in all to me, my only hope and joy!" "O my father fly to the merciful Redeemer, who has been so compassionate to me, pardoning my sins, and taking from me, a poor weak girl, all fear of death, by filling my soul with such heavenly hopes and consolations as I cannot describe. He alone can support you. In him you will find all the happiness you can desire, and such as you never tasted before. "Promise me, father," added she, her eyes filling with tears and her lips quivering with emotion, "that you will seek the mercy of God in Christ Jesus; that you will read the Bible every day, and pray over it for his heavenly teaching. O, remember it was your daughter's last request, made with her dying lips. Do you promise this my father?" How could a father refuse any thing to a daughter so beloved, at such an hour. He gave her the most sacred assurances, that with the help of God, he would endeavor to do as she desired, and begging her to compose herself and try to sleep a little, as she seemed much exhausted by the earnestness with which she had been speaking, he retired to the window. It was one of the sweetest and calmest evenings of summer. The sun was tinging with his own glory the few fleecy clouds near the horizon, and all above and all below seemed to speak forth the praise of God. Mr. Moreland gazed upon the lovely scene before him, and softened by Mary's touching conversation, he felt that the "earth was full of the goodness of the Lord," and that he was infinitely worthy to be loved and obeyed by all his intelligent creatures. He was amazed at his own stupidity and hardness of heart in never seeing this before, and he wondered still more at the patience and forbearance of God towards him. A gentle sigh from his daughter reached his ear, and in a moment every thing but the dear sufferer was forgotten, and he was by her side. Apparently she was sweetly slumbering, her eyes were gently closed, and her cheek faintly flushed. He gazed a moment: and the

thought traveled through his heart that there was a stillness there, too deep for sleep the most profound — He put his hand on her pulse and to her heart. It was as he had feared; all was silent forever. A groan of agony burst from him, and then sinking on his knees, he poured forth in broken sentences his full soul to God. He prayed that he might be supported in this hour of utmost need; and above all that he might be enabled to perform the promise he had made to his departed Mary, and devote what yet remained of life to his God. He arose from his knees with his feelings calm and subdued, and throwing himself on the precious but lifeless form before him, he kissed again and again her forehead, cheek, and lips. "Blessed saint he at length exclaimed, "thy God has dealt very gently with thee, in removing thee from a world whose rude storms have so long beat upon thy father's devoted head, before even the winds of heaven had visited thy cheek too roughly. And O, my God!" he continued, raising his streaming eyes to heaven, "if I may at last attain that haven of rest to which gentle breezes have wafted this loved one, I shall praise thee forever, that even by storm and tempest I was driven thither.

From the Visitor & Telegraph.

FAMILY PRAYER.

"And let us worship God, he said
With reverent air"

To a friend who has lately established the worship of God in his family, I wish to suggest a few things which may be of use to him, and I suggest them through the Visitor and Telegraph that they may be read by others

1. Be very grateful that you are permitted to worship in this way.— You began family prayer from a conviction of *duty*; esteem it also as a precious privilege, and be glad when the time for it returns "Family religion is the best bond of domestic happiness, and an important means of growth in knowledge, and in all religious feelings." If this be so, it is not enough to pray in your family from a conviction of *duty*.— You should rejoice that you have the *privilege*

2. Let the time be fixed. "The hour of prayer" should be known. You will be more likely to prepare for it, and so will all in your family who feel right. It honors God besides, to have all business cease, and give place to this religious duty. It magnifies the duty in the eyes of your family, when they see it in its place, like the furniture of your house, that no employment or company is allowed to put it aside.— And, again, if you are systematic in this, it will make you so in other things, and will form to the same habits of order all your family. Let the evening hour be early

3. Do not let worldly, or even religious conversation run up to the very moment of beginning your family devotions. Some will continue to talk, even after they have taken the Bible in hand. A tender conscience is shocked at such apparent irreverence Some ladies allow themselves to knit while the chapter is reading. Your's however could not be guilty of such impropriety.

In *general* read the Bible in course. If not, you will slight some parts, and attend to others unduly. Do not read too much. Read distinctly, so that all can hear with *ease* Sit not with your back to any of the family. Do not sit, or lean, as to appear careless and irreverent. Remark on some part of what you read It will fix the passage in your own mind, and probably in the minds of others. If you make no remark, pause when you read an important verse, or read it again.— It will recall attention Persons are often thinking of other things when the chapter is being read, and often before they are aware Do not be long in looking for your chapter and hymn.

5. In some families they do not sing. Do not omit it; your children and servants will thus learn to sing, and will, if they sing at home, seldom fail to sing at church. In towns it is an important way of confessing Christ before men. I have often been much impressed, as I passed along the street, by hearing the song of praise from a family altar Do not sing more than 3 to 5 verses in general Leave off with lines suited to make a good impression.

6 In prayer be loud enough for all to hear *easily* Be not too loud Bring in, if possible, something of the chapter, or hymn. It will impress the truth, thus again presented, and will prevent sameness. If you do this you will find it best generally, to sing first and to read *immediately before* the prayer. Do not loll on the chair. Do not bury your face in your hands Let your body be erect. Look up Be studious of the proper length. If you have given intimation that you were about to close, do not disappoint that expectation When all are weary and sleepy be short and particularly fervent.

7. When the prayer is ended do not, when you rise, appear as if ashamed of what you had been doing. Do not *immediately* begin to talk. Let not the family run from their knees to their work or "rise up to play," as if glad to be released. Every one should be taught to rise slowly, and in general, to sit down for a moment, long enough to pray that the petitions offered up may be answered, and the service accepted; and to ask pardon if their thoughts have wandered. After this moment's silence they may retire.

8. When asking a friend to officiate, do not say, "go to duty"— Any thing is better —"Conduct family worship" "Pray with us"— "Take the books." "Take that chair." &c.

9. Some think that every reader in the family should have a Bible and look over as you read It would keep up attention. At any rate, let every one own a Bible Direct them always to read in the *same* Bible

10. Do not esteem these hints, as unimportant. AQUINO.

HEALTH.

This title is calculated to strike every one's attention, for what is life without health? Every one has an interest in it; those who are sick are anxious to acquire it; and those who are well, of course wish to retain it.

I am neither physician nor quack. I am not prepared to cure the chronic nor the acute diseases; to baffle the progress of consumption, to reduce the dropsy, or to cure a fever; but I have read and thought a little upon the general elements of health, and I am prepared to show that in a great majority of cases, health depends upon a few simple rules— But the *theory* is much easier than the *practice*. It is with this as it is with most other things. It is less difficult to know what is right, than it is to act upon it. Knowledge is one thing; resolution is another. I am no great advocate for nostrums and medicine, at least in ordinary cases. We can never get well, nor enjoy health, by mere reading — You may study the latest fashionable tracts on dyspepsia, with Parr and Johnson, and all the learned doctors and penmen You may con, for years, over that very sensible and modern treatise, on "The art of living long and comfortable, by regulating the diet and regimen;" or you may read over the more fashionable tracts on the virtues of mustard-seed, and take the seed *ad infinitum*; it will not at all do, unless you follow the course which nature herself points out, and observe the following simple rules:—

Sleep seven or eight hours at night. Rise early. Take exercise three or four hours; much of it in the open air.

Eat moderately of such articles as you find to agree with you.

Cultivate a tranquil mind, and free from the violence of the passions.

Have some business that will interest you, a certain number of hours each day; say six or eight hours

Follow these rules with spirit, and you may burn your books, and bury your wand. But you must have resolution enough to act upon them; or else, all the rules and theory in the world will be of no account. It is in vain that you try to substitute nostrums; that you drink panaceas or swallow mustard seed, if you abandon the laws of nature. There is no succedaneum for early rising, active exercise, moderate diet a quiet mind, and sound sleep; and the last, by the bye, depends essentially upon the others. Health demands as the first requisite, some energy of character. Without it no valetudinarians can acquire it You must *determine* to rise early and take exercise, and you must do it too; otherwise you may read for ever the most approved treatises on dyspepsia and hysterics. Depend upon it, resolute practice is of more consequence than the most recondite *precepts*.

I am indebted to a recent treatise for the recalling to my recollection an excellent eastern apologue

"Ogul, a voluptuary, who could be managed with difficulty by his physicians, on finding himself extremely ill from indolence and intemperance, requested advice: "Eat a basilisk, stewed in rose water," replied thy physician. In vain did the slaves search for a *basilisk*, until they met with Zadig, who, approaching Ogul, exclaimed, "Behold that which thou desirest But, my Lord, (continued he,) it is not to be eaten; all its virtues must enter through thy pores I have therefore enclosed it in a ball, blown up, and covered with a fine skin. Thou must strike this ball with all thy might, and I must strike it back again for a considerable time; and by observing this regimen, and asking no other drink than rose water a few days, thou wilt see and acknowledge the effect of my art."— The first day Ogul was out of breath, and thought he should have died from fatigue; the second he was less fatigued, and slept better. In eight days he recovered all his strength. Zadig then said to him, "There is no such thing in nature as a basilisk; but thou hast taken exercise, and been temperate, and hast therefore recovered thy health!"

Such is the virtue of *exercise*; and for a similar reason it is, that there is no mineral water in the world equal to a cup of water, taken from a spring two *miles* from your own abode, at *sun rise!*

COMMON SENSE.

An orator should first aim to fix the attention of his audience on his subject, and he may then be certain of turning their admiration on himself.

THE WESTERN
LUMINARY.

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REVIVAL

Extract of a letter from the Rev Dr Cleland to the Editor of the Western Luminary, dated Aug 29 1828.

"Our late meeting last Sabbath at Hardinsburgh, was quite interesting—17 added—40 on the anxious seats."

KENTUCKY PRESBYTERIAN EDUCATION SOCIETY

The Constitution of this Society will be seen on the last page of this paper We insert it a second time in order that it may be presented to our readers in connexion with the state of the institution as exhibited in our paper of last week

It was stated in the last Luminary, that Mrs Taylor and Mr Stonestreet had each subscribed a Scholarship to the Presbyterian Education Society.—We are requested to say this was a mistake. It should have been stated that Salem Church (of which Mrs. Taylor and Mr. Stonestreet are both members) had subscribed one hundred and twenty dollars.

For the Western Luminary.

The danger of being a professor and at the same time not a possessor of the religion of Christ

It is an awful truth that the blessed Saviour taught when he was on earth in speaking with a reference to the results of the day of judgment "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in heaven. Many will say unto me in that day Lord, Lord, have we not prophesied in thy name! and in thy name cast out Devils! and in thy name done many wonderful works? And then," O listen, "and then will I profess unto them I never knew you, *depart* from me ye that work iniquity." Matt. vii. 21. 23. In these verses we have portrayed in deep and awful colours, by the unerring hand of the Omniscient Jesus himself, who will be the judge on that interesting occasion the dangerous condition of being within the pale of the visible church of God and knowing nothing of the power of his religion Well did our Saviour, who formed the human mind, know what a wonderful disposition there is in it to rely on forms. And dear reader though you be a real christian, how often have you discovered this deceitful trait of our fallen nature leading you to confide in your prayers instead of the Lord Jesus Christ. From these and many other passages of God's word, we are induced to believe that many live and die professors of the religion of the Saviour and know not what it is to believe on Christ to the saving of the soul Many who prophesy or preach in his name and are made instruments of converting others from the error of their way to the obedience of faith and that to a wonderful degree will be rejected on that day This profession which they make draws over the soul a thick covert through which the arrows of conviction seldom if ever pierce And this covert in all probability, never will be withdrawn until death shall have turned the soul out naked into eternity and then their profession will be as thunderbolts hurled from the hand of Omnipotence to hurry them into the darker apartments of Hell.

If one place be better suited to prepare a soul for horror than another, it is in the visible church of God It there grows tall under the means of Grace and as the tallest trees of the forest receive the most frequent and severe shocks from the lightnings—so against the formal professor of religion God will throw with peculiar fierceness his wrath.

One reason why many who make a public profession of religion are never unmasked to this world is because they make hope their God, and not God their hope.—We admit that they join the church of Jesus Christ hoping and believing that they are real christians—that they believe in Christ with the heart, but when the excitement has subsided in the church to which they have attached themselves they lose all that joy and comfort which they once had—they no longer delight in the ordinances of God's house—the Bible becomes dry and uninteresting—all that beauty and sublimity which it once had has faded, and sabbaths become irksome; and why! because they never rested on the Saviour—the sources whence they drew their joy have dried up—they have never been united to Christ as the branches to the vine whence all true believers draw spiritual life. They sometimes think of heaven and happiness and hope that they will one day obtain an inheritance among the redeemed They sometimes look with the eye of their imaginations at the soul as it pushes its immortal march over the immeasurable fields of eternity gathering from the fields and flowers of that happy land strength and beauty for the journey of eternal holiness, and vainly and foolishly account these pleasures all their own. If we would know assuredly that we be the Lord's, we should read his word with prayerful self-examination and apply the truths that we read to ourselves. We must not be satisfied with a vague and general hope that we are the followers of the Redeemer of men. We too often when we attempt the important duty of self examination, search for some trait in our character or feelings resembling the christian; and thence conclude that we are really converted. without probing the heart and laying open this seat of vileness and corruption to the all seeing God. Rational, immortal creatures surely could wish no stronger motives to induce them to examine with care and untiring diligence, than that a heaven of unfading happiness or a hell of ceaseless horror is suspended upon the one fact. Are we interested in Christ's death! are we new creatures! have we passed from death unto life! are we in the road of holy obedience to all the commands of God, which alone leads to heaven? Are we with delight running the race of duty for the prize of eternal life! Let us examine ourselves daily by the light of God's word in view of death and judgment. What we read let us practice in the daily avocations of life and let us never for a moment forget that the all-seeing eye of infinite purity is looking at our every thought, word, and action Often read God's word and understand it. Exercise unwavering confidence in the Saviour swerve from no duty, be it what it may; and that God who pours oil into the unnumbered lamps of the sky to scatter light through creation, will pour the oil of his grace into the dark apartments of the soul. He will lead his humble followers through this dreary scene of sorrow and sin, and through the dark avenue of death, and conduct them into the cloudless radiance of eternity where bliss shall be fathomless and happiness unfading Then "the saints beautify themselve like angels and ministers like archangels strong" and brook any and every authority to secure their own and the eternal bliss of others

PHILOS

Translated for the N Y Observer.

SYMPTOMS OF REFORMATION IN CORSICA

We have received, through a channel which deserves entire confidence, the following details of the origin and progress of a religious movement in the Island of Corsica:

"A Clerk in the Custom-House at Bonifacio, being provided with a New-Testament and Catechism had frequently occupied himself in religious conversation with the inhabitants, who, in general are very inquisitive in all matters relating to the views and opinions of other nations No sooner were they convinced of the erroneous doctrines of the church in which they were educated than they neglected to hear mass and ceased to attend auricular confession and the worship of images; and, with the Gospel in their hand, laid open to the priests the motives of their refusal. In a little time after, they presented a petition, in which they demanded from the Government Protestant ministers. M. M **** and **** were to present this petition; but, for some reason or other they retained it in their hands, and thus disregarded the express wishes and desires of the major part of the inhabitants of Bonifacio In expectation that a more favorable moment would present itself to repeat this demand, the affair was permitted to rest, and remains in this condition at present.—If the existing difficulties were once removed and evangelical ministers placed there by the government, there is every reason to believe that the preaching of the Gospel would be crowned with the fairest fruits in Corsica, not only at Bonifacio, but also in other places of the Island.

"As to the Holy Scriptures and Catechisms, there is a complete destitution. This clerk, or officer of the Custom House of whom I have spoken on his return to the continent, engaged a Bible Society, I do not know which one, about a year ago, to send to Bastia a case of Bibles and Testaments in the Italian language printed in London; though, unfortunately, the person to whom they were addressed, made not in the distribution a sufficient discernment. The priests do not fail to seize them, whenever opportunity occurs and thus place the light under a bushel."

The person who has communicated these particulars is himself a Corsican and consequently belongs to the Roman Catholic religion It is probable that what he calls Catechisms are Tracts and other religious books.—The London Bible Society has forwarded to Corsica 200 Bibles in the Italian and 50 in the French language; 400 Testaments in Italian, and 100 in the French language Since this remittance of Bibles and Testaments we have had no news from Corsica but expect some daily; and shall embrace the earliest opportunity to communicate it to our readers. We ardently wish that faithful ministers of Jesus Christ might enter this interesting field, which is open to their zeal and to the preaching of the Gospel, and thus give support to a religious movement so unexpected, and occasioned so remarkably by the reading of the Word of God alone; without any other auxiliary than the Divine power which accompanies it.—*Archives du Christianisme*

From the New-York Observer.

FOREIGN NEWS.

Since our last Paris and Havre papers have been received here to June 30th inclusive.

PASSAGE OF THE DANUBE BY THE RUSSIANS.—By an official despatch, dated at the Russian Camp in Sotonowa, 27th May O S the 8th of June, it appears that the Danube was passed by a portion of the troops on the morning of that day, notwithstanding the fire from the Turkish cannon on the opposite side. This movement was greatly facilitated by the co operation of a body of Zaporoc Cossacks who, with their Attaman, had recently revolted to the Russians. The passage was made in boats and other light water craft the bridge not being then completed. About 11 o'clock A M says the account "the enemies' batteries although one of them was mixed and killed thirty men in the explosion were in our hands Eight battalions and several pieces of cannon had been landed and the Turks were to full retreat towards the fortress of Isaktscha, one of the suburbs of which they burnt. They lost 12 cannon 2 mortars and a howitzer. Our loss has not been great, considering the obstacles we had to surmount; and that of the Turks we have not yet learnt"

A subsequent despatch, dated Camp of Sotonowa, May 30 (June 11) says, "After our troops had forced the passage of the Danube in the morning of the 27th, (June 8th,) the river was covered, during all the rest of that remarkable day, with boats which transported the soldiers and our artillery to the positions which the enemy had just left. We found four cannon more, one mortar and a considerable quantity of powder and ammunition, in one of the redoubts nearest to Isaktscha

"May 28th (June 9th) in the morn-

ing the passage continued The work necessary to establish the bridge were begun At 11 A M the enemy burned the remainder of the suburb of Isaktscha. Afternoon the Emperor crossed to the Turkish territory. He crossed the Danube conducted by six Zaporoc Cossacks who were a few days before subjects of the Porte and had just received the cross of St George Their sttaman but just before a Pacha with two tails, sat at the helm

On the 29th (June 10th) a letter from the Pacha of Isaktscha announced his intention to give up the place, and it was made known to him that he should have until the next day at 10 o'clock to accept the terms offered him On the 30th the fortress of Isaktscha was surrounded by two divisions of our troops and while the Emperor was passing along the chain of advanced posts, two messengers arrived informing that the commandment accepted them, and was ready to yield On the 11th Isaktscha was surrendered.

The garrison of Isaktscha and the two Pachas above mentioned have obtained permission to retire; but 285 pieces of cannon 17 stands of colors, with the ammunition and provisions with which the fortress abounds have fallen into our power The same day we received intelligence of an engagement which had taken place on the morning of the 9th, between our flotilla and that of the Turks near Braila. The former consisted of 17 vessels of different sizes that of the Turks consisted of 32. The engagement commenced early in the morning, and soon became brisk, but the ship of the Turkish Admiral shortly lowered her flag, and some hours after 25 more Turkish vessels were taken, sunk, burned or stranded The six vessels remaining to the Ottomans took refuge under the cannon of the fort of Malchine.

"The bridge over the Danube is finished; a brigade of cavalry is at this moment crossing it, and the whole army is to follow"

Braila, or Brahilow, which had been for some time invested by the Russians, still held out The Augsburgh Gazette gives letters of the 8th inst from Semlin, which state that on the 2d the garrison of Braila made a sortie, and took 200 Russians prisoners; they were immediately beheaded. The garrison of Braila it is added, having been reinforced, now consists of 8000 men. It is said in the Nuremburg Gazette, that the capture of this place is indispensably necessary, as it is strong, commands the Danube and the Screth, and is capable of opposing powerful obstacles to the passage of the fleet The Russian Bulletin of June 13th, published in the Gazette of France of the 30th says, that between the 30th May and 31 June, the works in the trenches were pushed on with success and the third parallel was about to be opened. On the 2d the fire of all the batteries of the Russian right flank was increased, and at seven in the evening, a bomb thrown from a mortar caused the explosion of a large powder magazine behind the central gate Different parties of Turkish infantry made a sally on the Russian left at seven o'clock in the morning, and forming an irregular mass to the number of 800, proceeded in the direction of one of the batteries. They were repulsed after a gallant resistance, carrying off all their dead and wounded except seven, left on the field The Russians lost 5 killed and 25 wounded.

The forces of the Sultan are stated at 80 000 men disciplined after the European manner and 65 000 trained according to the ancient system

GREECE.—A Corfu date of May 26, states that an insurrection has broken out in Epire. Z gani or Giacca the chief of the district has declared against the Porte and has cut off communication between Janniua and Albinia He will not lay down his arms until he has gained certain concessions from the Portre — The affairs of Greece are reported to be prosperous. The king of Bavaria has sent to M. Eynard, Chairman of the Swiss Greek Committee 50 000 franks (about 10, 000 dolls.) to be applied as occasion may require. A letter from M. Eynard dated June 18, states that the plague had been carried from Ibrahim Pacha's camp to the isles of Hydra and Spezzia, who had applied to the President for relief.

MISS FRANCES WRIGHT.

We regret to learn, that a Miss Frances Wright who had the address to ingratiate herself into the favor of General Lafayette, and to obtain from him 10 000 dollars for the professedly benevolent object of enabling slaves to work out the amount of their purchase money, has become Editor of the New Harmony Gazette. Her principles appear to be as infidel and of course as lewd, as those of the famous but visionary Robert Owen —*Penn Gaz*

We give the following quotation as a specimen of her delicacy.—*Pandect.*

"In the days of the Colonists white men were too few and a prize might with reason be claimed by the woman who should patriotically have given five children to the weak state. But our exigences are not so great. Even in America, children come rather faster than the means to feed them, much faster than the means to educate them. And seeing that the world is so active in this way, what if the command to "increase and multiply," quoted by Polly Baker were struck out of the stereotypes! Should indeed the mother of five children tell us that she could and did maintain and educate them well by her own industry, the state would be, undoubtedly her debtor, and why she should be whipped for doing this without the aid of a husband might require lawyers to show. But what it would require something *more* than lawyers to show, is, how the state is indebted to man or woman producing children whom he and she together cannot maintain, and cannot educate. This happens every day, and no one thinks of bringing the thoughtless animals to justice F W"

Look at this and blush, ye thoughtless multitudes who have been running, ever on the Lord's day, to listen to the impious effusions of this Priestess of Infidelity What females have made themselves her companions! Let them receive special attention! J. L. W.

OBITUARY.

DIED—In Lexington, on the 20th ult after an illness of about two weeks, which she bore with christian patience and resignation, Miss SARAH MURDOCK in the 12th year of her age—She had been for some time a member of the Sabbath School attached to the 1st Presbyterian and made a profession of religion during the late revival

DIED—At his residence in Indiana, on the 22d July Mr ROBERT ROBB aged about 66 years. His complaint was a Bilious Fever which terminated in his dissolution in 7 days.

By a letter from a friend, we learn that he departed this life in the fullest confidence of spending a happy immortality in that world where pain and sorrow never enter He requested that some of his friends would write his obituary and publish it in the Western Luminary Our friend observe that from the age of the deceased his natural disposition and deportment in life together with his active zeal manifested on every important crisis, in the aid of his country at large and in the defence and promotion of Christianity in particular, his biography will be entertaining to all true lovers of virtue, which narrative we are requested to publish and we will cheerfully do so when we have obtained it.—*Wash Rep*

JUST PUBLISHED

Price 6¼ cts single 50 cts per doz

And for sale at A [illegible] kmann's Bookstore a Pamphlet, entitled

LETTERS ON BAPTISM,

ADDRESSED TO A FRIEND.

Intended as an answer to a pamphlet entitled, "A blow at the root of Popery, &c By Junius minimus natu."

BY SAMUEL [illegible] ELL,

Preacher of the Gospel

LAFAYETTE FEMALE ACADEMY.

REV ORRAMEL S. HINCKLEY,

HAVING devoted several years to the education of Females, in East Tennessee, and wishing to extend the sphere of his usefulness, now offers his services to the citizens of Lexington in Kentucky. The central position, the salubrity of its climate, its social refinement, and, above all, its celebrity, as the most prominent seat of science and literature in the West, have induced him to select it, as the field of his future labors, in the education of youth. With this view he has rented, for a term of years, the spacious and convenient establishment, where the Lafayette Female Academy has been heretofore conducted. He begs leave, herefore, to present himself to the citizens of Lexington and to the public at large, and respectfully to solicit a share of that patronage, which they have always so liberally extended to every literary enterprize The testimonials he can produce, he does not, will be satisfactory; and the experience he has had in Teaching with the flattering success hitherto attending his exertions, give him a strong confidence, that he shall not disappoint the reasonable expectations of those, who may employ him

Mr H has not devoted himself to the cultivation of the Female mind and to the formation of Female character, without duly appreciating the importance of the task, and weighing well its awful responsibilities In this arduous employment, he looks for his richest reward to the consciousness of a faithful discharge of duty; he hopes to find it, in the well merited confidence of his Patrons, and in the blessing and approbation of Heaven

BRANCHES TO BE TAUGHT.

Reading, Spelling, Defining and Writing; Geography with the use of Maps and Globes, Arithmetick, English Grammar and Rhetorick Composition, Letter-writing, History, Chronology, and Logick; Moral, Intellectual, and Natural Philosophy; Geometry, Algebra, Chemistry, Astronomy with the use of the Globes, and Botany, and, if required, the

in Greek, and French Languages.

THE ORNAMENTAL BRANCHES;

Will be Drawing and Painting with Drawing in Crayons and Indian Ink, Projecting, Drawing and Painting Maps, Fine Needle Work, Working Lace, and Musick on the Piano

TERMS OF TUITION

Higher English Branches per Quarter	$	8[illegible]
Common do.		8
Languages, Musick, and Drawing each	$	10
Drawing Maps, Fine Needle-work and Working Lace	$	5
Preparatory Department (under ten)	$	5

Pupils will be admitted for the session, the Tuition payable one half in advance, the remainder at the close Boarders will be accommodated on reasonable terms, and every possible kindness and attention paid to their health and comfort, as well to their moral and mental improvement. Board, including washing, lodging, &c. will be $63 for the session, payable, also, one half in advance.

THE SESSIONS

Will be the same as heretofore in this Academy; and it is deeply regretted by the Principal, that it is not in his power, to be at Lexington with his family, to open his School before the 1st Monday of October, on which day the school will open.

It may be proper to state, that he has a very handsome assortment of Patterns for Drawing and Working, collected by Mrs. HINCKLEY and Miss THOMAS, (one of his assistants) in New York, Philadelphia, and Washington City.

LECTURES,

Oral and Written, on religion, morals, education, manners, and miscellaneous subjects, will be delivered to the pupils, weekly by the Principal. As he is determined to spare no pains or exertions to give satisfaction, Parents and Guardians may rest assured, that every possible attention will be given to young Ladies placed at this Institution, which he flatters himself will be found, upon experiment, as it regards all solid learning and useful accomplishments, second to none in the Western country.

REFERENCES

Rev. Alva Woods, Presid't. Trans. Univ.
Rev. Dr. Blythe, Lexington.
Rev. Nathan H. Hall, Lexington.
Rev. David Nelson, Danville.
Dr. William Henderson, Flemingsburgh.
Rev. David C. Proctor, Springfield.
Mr. John W. Mason, Cincinnati, Ohio.
Rev. Charles Coffin, D. D. President of East Ten. College.
Rev. Frederick A. Ross, } East Ten.
Rev. James Gilmore, } resse.
Hon. Henry H. Gurley, Baton Rouge, Louisiana.

From the Philadelphian

RELIGIOUS NEWSPAPERS.
NO II.

We have seen, that it is in the highest degree reasonable and becoming that every man, as he has opportunity, should inform himself of the things that relate to the kingdom of Jesus Christ upon the earth; that he should feel more interest in the affairs of this kingdom, than he does in the affairs of any mere secular government; and that he ought not therefore to be at more pains to provide himself with the news of the world, than he is to secure for his use intelligence of a religious sort. The argument was deduced altogether from the nature of things, as they are acknowledged to be beforehand, without any consideration of the actual benefits to be expected from the use of religious papers. It is fit that we glance now for a moment at the claim which such papers have, to be introduced into families and neighborhoods, in this latter point of view.

Now the influence which the weekly reading of a good religious paper is likely to have upon a man's own mind, is very happy, and so important, that, if no other interest but that of his single self was in question he should not be content to be without it. To say nothing of the truth that may be brought before his mind from time to time, in the way of religious instruction or exhortation written with direct address, must not the habitual attention which he is thus led to give to what is going forward in Christ's kingdom have some salutary effect upon his feelings and his conduct? If he be a christian it certainly cannot fail to have an effect of this sort in some very considerable degree; and even if he have not the true spirit of Christ, it is not easy to see how it can be without great advantage. In all the changes of earth we behold the ordering providence of God, but in the affairs of his church the goings of his power and glory are displayed to view in a peculiar and extraordinary manner; we look not aright, in fact, at any of the changes of earth, except we look at them in their relation to the church; God rules the world for the church, and here we must come, as to the central point of all the vast machinery of his providence, if we would learn his works aright, or rightly consider the operation of his hands. How important is it then to contemplate the progressive movements of his divine kingdom—to survey its field of continual action—to ponder attentively the phenomena of its unfolding history! Can a man be in the habit of looking at such objects without enlargement of thought or elevation of sentiment? Can a man interest himself in the contemplation of such a prospect, without growing in wisdom and rising in the dignity of his soul?

But more than this advantage is to be expected from such contemplation—at least to the christian. It is adapted not merely to extend and elevate his thoughts but to stir him up to greater degrees of interest and action in the service of Christ, and thus to cherish and mature within him the true spirit of his profession—which is to promote his own happiness in the most effectual way. It is when the soul is turned away from contemplating the things of God and of Jesus Christ, that the temper of the world seizes upon it, and drags it downward to the dust, and buries its thoughts and cares amid the objects of time. It is only when these heavenly things are full in its view, that it looks upon the interests of earth in their true light, and is moved to put forth any thing like the becoming action of Christianity. The mind too is so constituted, that it is more influenced in any way by living and practical illustrations of the power of truth, than it is by the clearest exhibitions of its abstract nature and authority; and the more closely these are brought to its own times, the more likely are they to move it with power. Manifestly then, it is of the highest importance, that the christian should acquaint himself as far as possible with the great transactions of his Master's kingdom on earth—and especially that he should keep himself continually familiar with those that are taking place from year to year, and from month to month, in his own age—that he should inform himself as they occur of the movements by which the church is proceeding forward to her day of triumph—that he should give diligent attention to the operations of the Almighty, as they are unfolding themselves in glory in every quarter of the world. The contemplation of these objects is suited to urge upon the soul, more and more, the greatness and excellence of the work which the gospel aims to accomplish—to make it feel the dignity there is in being active to promote this work—to bring it to better apprehensions of the claim which it has to absorb the highest interest of the heart of the measure of exertion to help it forward that is called for, and of the responsibility that is laid upon every individual to contribute for its aid whatever of strength he can employ—and thus to enlist not only the feelings but the active zeal of the man in the glorious enterprise.

How much should the christian desire to have himself brought under the influence of right views and feelings on the subject of activity for God! But to look for such a thing without employing proper pains to secure it, is preposterous. If a man would have a missionary spirit—which it is every man's imperious duty to have,—he must acquaint himself with missionary intelligence and have his thoughts much conversant with missionary subjects. The man who gives himself no care to know the state of the world—the means that are using for its conversion—the prospects of the Redeemer's kingdom at home and abroad—can in no case feel any thing like a proper interest in these things; and though he may often put forth the prayer, *Thy kingdom come*, he may safely be pronounced destitute altogether of a missionary spirit. How can it be otherwise? Knowledge, information, acquaintance with objects and facts is necessary in all cases for the production of right feeling and right action; to look for the latter where there is nothing of the former, is contrary to all reason. This principle cannot fail to hold, not only in relation to missionary work, but in relation to every sort of benevolent and pious effort. Show me a man, then, who reads no religious paper, and uses no pains to acquaint himself with the religious movements of the day, and you will show me one at the same time who manifests neither interest or activity in a single endeavour that the church is putting forth for the regeneration of the world: you will show me one that has no heart to lend any effectual aid, according to his ability, to any plan of Christian benevolence that has been already started, and still less to devise and start like plans and efforts of his own accord.

Thus wretchedly defective is the character of that Andronicus, whom I have already noticed – He is ignorant of all that is doing in the religious world, and accordingly takes no interest in any of its affairs, and shows nothing like alacrity in coming forward to help in any way the cause of Christian charity. He contributes something occasionally to the different charities that solicit his aid—such as the Bible Society, the Missionary Society, and the Sunday School—because he is a member of the church, and it would not look well for him to reject every application thus presented in the name of the Lord that bought him with his blood: but then he does it with so much apparent reluctance—shows so much indifference to the object for which it is asked, and makes so many dry remarks about the frequency of such calls, the pressure of other religious taxes &c. &c.—that it is really quite a trial for any person to venture into his house with any application of the sort, they are met with so ungracious and forbidding a reception; and it is very evident from his manner, that he would never in the world think of moving forward himself and taking the lead in any of these important efforts, and that they might all go into complete disuse in the society to which he belongs, in the course of a single year, if no better zeal than his were found to give them encouragement and urge them upon the care of the people. No such indifference does he show in relation to the *political* measures of the time. On these subjects he reads, obtains minute information, ponders with habitual attention, and is ready accordingly to talk, to feel, to overflow with interest, to act, to move with ardour, to give impulse and animation with all his influence to the whole neighborhood in which he resides. How much better it were for the man—how much more consonant with the dignity of his nature—how much more in conformity with his profession of christianity—how much more conducive to every interest of his soul—to make his mind familiar with the great field of religious interests, involve his feelings deeply in the affairs of Christ's kingdom, and consecrate his most cheerful and most active zeal to the help of the Lord against the mighty! QUENOY.

A SUGGESTION
TO A PARTICULAR CLASS OF YOUNG MEN.

There is a large class of pious young men in our country, from the age of sixteen to twenty one, who have the means of acquiring a liberal education, with the prospect of usefulness, but who, for various reasons, choose to engage in some other occupations. It may be that they are just commencing some lucrative worldly business which they are unwilling to abandon. It may be that they shrink from the toil and labor, and self denial, which are inseparable from the life of a faithful minister. Or it may be that they are not fully acquainted with the moral condition of the human race, and of the urgent need, which exists for a great increase in the number of the preachers of the Gospel.

Now we wish to ask the young man, whom providence has placed in the circumstances, which we have mentioned, to reflect candidly and seriously upon the following facts. The number of pious young men in all the colleges in the United States if all should become ministers, would not be enough to supply the vacant churches in the single Presbyterian denomination, and would be deficient by more than five hundred men to supply the destitute Baptist congregations. All the efforts of the American Education Society, on the present scale of oper-

tions, are not competent, by any means to furnish New England with the requisite ministerial labour. If 2,000 young men should immediately enter on a course of preparation for the christian ministry, by the time that they would be thoroughly prepared for their work, one third of all the clergymen now alive will be in their graves. Who will supply their places? The population of this country is increasing at the rate of 1000 a day. In ten years, there will be required for the 17,000,000 of inhabitants in the United States 17,000 Ministers.

Think moreover, of your obligations to the Saviour. Once, you were in darkness, in the horrible pit, an enemy to your Maker. The Holy Spirit opened your eyes. You felt like an outcast from the presence of God as if nothing in heaven or earth could help you. While in this forlorn condition Jesus Christ had pity on you. He placed your feet on the rock of ages. You beheld his glory as the glory of the only begotten Son of God full of grace and truth. In the ardor of grateful emotion you gave yourself to him, soul and body. Now what does that consecration imply? Plainly that you shall spend your life in that way in which you can do most for Him, who died for you. Is it in seeking your own ease or emolument in some honorable worldly business, or in proclaiming to others that love, which has saved you from eternal perdition?

You may also give a noble testimony to your sense of the value of the Christian religion, by sacrificing for its promotion rich worldly prospects, and by entering on a course of exhausting study, and of self denying labor. It will be seen and felt that you are preparing for the holy work, not for the want of means to qualify yourself for the honorable pursuit of another profession, but from the dictates of conscience and from love to Christ.

Think, furthermore, of that crown of glory, which shall be placed upon the head of every true minister of Christ. He who has turned many souls to righteousness, shall "walk *high* in salvation and the climes of bliss." We do not wish to present one unhallowed motive to induce you to take upon yourself this momentous trust. No, loud, repeated, imploring as the cry of a dying world is for the waters of life, we do not wish to have you engage in this work, "without you are inwardly moved by the Holy Ghost." But if that love which passeth all understanding has been shed abroad in your heart, let it constrain you to think seriously upon this subject. Think of a soul born to enjoy a happiness or suffer a misery intense and interminable. Think of the agonies of the Son of God for its redemption. Six hundred millions know nothing of this redemption.—*Jour. Ed. Soc.*

ANTI TRINITARIANISM.

A correspondent of the last Boston Recorder, cites the following sentiments, from prominent authorities in the ranks of Unitarianism. Surely, the Charity which *hopeth all things* can require no one to believe these men to be christians.

Dr Bancroft says, "the doctrine of the atonement represents God as an inexorable being and introduces a principle into his administration which would disgrace any government on earth." Now Dr. Bancroft is a man whose veracity may be relied upon, and he doubtless frankly and candidly acknowledges his feelings; and I am far from thinking that he is at all peculiar in these sentiments, for I believe them to be the genuine feelings of every man in his natural state, for God has told us that "the carnal mind is not subject to the law of God, neither indeed can be." The Christian Disciple sets the seal of its approbation upon the following sentiments: "You," the orthodox, "represent God as worse than the devil more false, more cruel, more unjust—flee from the face of this God. But whither will ye flee? Into Heaven? He is there! down to hell? He is there! ye cannot flee from an omnipresent and omnipotent tyrant." It surely would not be proper, even for a moment to imagine that the conductors of the Christian Disciple were ignorant of the views which the orthodox entertain respecting the character of God. For that work has not been entrusted to the care of ignorant and unlettered men. They do most undoubtedly declare their undisguised feelings towards the God whom we worship. How emphatically true is it, that "ye must be born again." Dr. Channing says "we look with horror and grief on the views of God's government which are naturally united with Trinitarianism. They take from us our Father in Heaven and substitute a stern and unjust Lord." And again: "With such a Creator the idea of mercy cannot coalesce; and I will say more, that under such a government, man has no need of mercy, for he owes no allegiance to such a Maker." Now it does appear to me, that this is precisely the state of mind, in which the Bible tells us the whole world of mankind is to be found. Dr. Channing says, "did I believe what Trinitarianism teaches, I should feel myself living under laws, written like Draco's in blood." And he also says the Trinitarians substitute for God, "a being whom we cannot love if we would." These declarations of men are but illustrative and confirmatory of the plain declarations of Scripture.

INTERESTING TRAIN OF INCIDENTS.

The following account is given by the Rev. Leigh Richmond as having been related by a minister, in a meeting of the British and Foreign Bible Society.

A drunkard was one day staggering in drunk on the brink of the sea. His little son, by him three years of age, being very hungry, solicited him for something to eat. The miserable father, being conscious of his poverty, and of the criminal cause of it, in a kind of rage, occasioned by his intemperance and despair hurled the little innocent into the sea, and made off with himself. The poor little sufferer, finding a floating plank by his side on the water, clung to it. The wind soon wafted him with the plank into the sea. A British man of war passing by, discovered the plank and child; and a sailor—at the risk of his own life, plunged into the sea and brought him on board. He could inform them little more than that his name was Jack. They gave him the name of poor Jack. He grew up on board that man of war, behaved well, and gained the love of all the officers and men. He became an officer of the sick and wounded department. During an action of the late war, an aged man came under his care, nearly in a dying state. He was all attention to the suffering stranger, but could not save his life. The aged stranger was dying, and thus addressed this kind young officer: "For the great attention you have shown me I give you this only treasure that I am possessed of—(presenting him with a Bible, bearing the stamp of the British and Foreign Bible Society.) It was given me by a lady; has been the means of my conversion; and has been a great comfort to me. Read it, it will lead you in the way you should go." He went on to confess the wickedness and profligacy of his life before the reception of his Bible; and, among other enormities, how he once cast a little son three years old, into the sea, because he cried to him for needed food! The young officer inquired of him the time and place, and found here was his own history. Reader—judge if you can of his feelings, to recognize in the dying old man, his own father, dying a penitent under his care! And, judge of the feelings of the dying penitent to find that the same kind young stranger was his son, the very son whom he had plunged into the sea and had no idea, but he had immediately perished! A description of their feelings will not be attempted. The old man soon expired in the arms of his son. The latter left the service, and became a pious preacher of the gospel. On closing this story, the minister in the meeting of the Bible Society, bowed to the chairman, and said, "*Sir, I am poor Jack!*"

PLAIN PREACHING.

From Dr. Green's Sermon, in the National Preacher.

If we rightly estimate our character as ambassadors of Christ, we shall never go into the sacred desk to deliver discourses on philosophy, or to exhibit specimens of eloquence, or samples of elegant composition. We shall be absorbed by the desire to make the truths of God's holy word enter both the understanding and the hearts of our hearers. Eying this great object, we shall avoid every process of abstract reasoning, and sacrifice every ornament of style, and forbear every attempt at oratory, that would hinder, and not help us, in reaching the point at which we aim. We shall use such plainness and simplicity of language and manner, that if any of our audience do not understand and profit by what we say, theirs and not ours shall be the fault. We shall, in a word, preach, in our humble measure, as Paul did—"not with enticing words of man's wisdom,—not in the words that man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual."

From the Christian Mirror.—Extract of a letter.

"I think Mr. ——— has one great fault, that is *elegance*—he is not sufficiently *plain*. Remember we do not mount the pulpit to say fine things, or eloquent things; we have there to proclaim the good tidings of salvation to fallen men; to point out the way of eternal life; to exhort, to cheer, and to support the suffering sinner; these are the glorious topics upon which we have to enlarge—and will these permit the tricks of oratory, or the studied beauties of eloquence? Shall truths and counsels like these be couched in terms which the poor and ignorant cannot comprehend? Let all eloquent preachers beware, lest they fill any man's ear with sounding words, when they should be feeding his soul with the bread of everlasting life! Let them fear, lest, instead of honoring God, they honor themselves! If any man ascend the pulpit with the intention of uttering a *fine thing* he is committing a deadly sin."

The timid seem to invite failure by their fears; the sanguine win success by their confidence.

POETRY.

From the Visiter & Telegraph

DESTRUCTION OF SODOM AND GOMORRAH

A sound of mirth was heard by night,
Its merry peals rang high,—
And song and dance and sinful rite
Bade the wing'd moments fly.—
Glad Sodom, in her pomp and pride
Gave up her soul to glee,
And proud Gomorrah by her side
Rang with the revelry.

Thy Streets, Zeboim, too were glad,
Filled with unholy mirth—
And Admah's drunken sons were mad,
And reeled upon the earth.
The night passed on—The torches light,
Flash'd far from tower to wall,
And gay forms guiding to the sight,
Glanced bright'ning from bower to hall!

The morning came, and all was still
Save they, the warned from high,
Who fast towards the distant hill
With hurried step fled by.
The sun arose and fiercely swept
Along his red'ning path,
While Root's drunken sons still slept,
Nor dreamed of coming wrath.

There is a dark cloud rolling on,
Swift as a rushing flood;
Its heaving bosom, red and dun,
Seems filled with flame and blood!
It closes o'er them fierce and fast
Red streams of sulphur pour!
Lightning and smoke and fiery blast,
Mix with the thunder's roar!

And hark, a dark yell rends the sky!
Ten thousands shriek aloud!
The cry of mortal agony!
Man struggling with his God!
'Tis done! the cloud is rolled away,
But where, O where are ye?
Your dim, black ruins alone can say,
Ye cities of the Sea!

CONSTITUTION

Of the Presbyterian Education Society of Kentucky.

ARTICLE 1st. This Society shall be called "the Education Society of the Presbyterian Churches under the care of the Synod of Kentucky."

ART. 2nd. The object of this Society shall be to assist indigent and pious young men destined for the gospel ministry in acquiring an Academical and Theological education.

ART. 3d. The young men assisted by this Society shall receive their Academical education at Centre College; and their Theological education at the same Institution, when the Synod of Kentucky shall have established a Theological department, or appointed a Theological professor in said Institution.

ART. 4th. Every person paying 5 or more annually, shall be a member of the Society; and every person paying 30 dolls. or more at one time, shall be a member for life.

ART. 5th. The Officers of this Society shall be a President to preside and keep order at the meetings, and to call special meetings; seven Vice-Presidents to take the place and perform the duties of the President, in his absence; a Secretary, to record the proceedings, and keep the books and papers of the Society; a Corresponding Secretary, with an assistant; and a Treasurer, to receive and hold the funds of the Society, and keep its accounts.

ART. 6th. To constitute a bond of union &c. a Board of Directors shall be appointed to conduct the business of the Society, consisting of the Officers mentioned in the preceding article, and 24 other persons, one half ministers and one half lay members of the Presbyterian Church. Seven members of the Board, three of whom being ministers, shall constitute a quorum. The business of the Board shall be to appoint an Executive Committee to receive reports from it; to send out agents, to hold and invest funds or direct the investiture thereof by the Executive Committee; to appoint the exercises of the annual meetings of the Society; to publish whatever they may think proper, relating to the Society, and to do every thing not expressly assigned to the Executive Committee. The Board shall hold at least two meetings annually in Danville. They shall report their doings to the Society at every annual meeting. The officers and other Directors shall be elected by the Society at each annual meeting.

ART. 7th. The Board of Directors shall annually appoint an Executive Committee consisting of seven persons, three out of the Board indifferently provided they all be members of the Presbyterian Church, at least two of them ministers, and all of them residents in Danville or its immediate vicinity. The Executive Committee shall have power to choose their own officers, to make their own bye laws, to collect funds for the common treasury, to procure and stock a farm contiguous to the College, to manage all the concerns of the farm, to select young men to be educated, to direct their labours on the farm, to appropriate the funds to their support &c. They shall keep a record of all their proceedings and make a full and particular report to the Board of Directors at their Semiannual meetings. They shall take care of the property of the Society, and for the purpose of securing the title of the real estate of the Society, shall by and with the consent of the Trustees of Centre College, cause all such estate to be conveyed to that corporation to be held for the uses and purposes of the Society as expressed in this constitution, and shall have and exercise all the powers of the Board of Directors until the first meeting of the Board shall be held.

ART. 8th. It is to be regarded as a fundamental principle of this Society that no young man shall in any case be selected for education, who does not possess good natural talents and hopeful piety; who is not in the communion of the Presbyterian Church, and who does not express it to be his intention to enter the ministry in said Church; and in case any young man, who may receive the pecuniary aid of this Society, shall, by his own fault, fail of entering the Gospel ministry, he shall when able, refund to the Executive Committee the whole amount of expense incurred by them in his education, if called upon to do so.

ART. 9th. Any person or persons associated, any church, or churches associated, may endow in this society forever, a scholarship, name it, and select for it their own beneficiary, by paying into the Treasury $1000, or they may endow a Scholarship for any limited time, by paying $60 per annum. In the former case the Society will invest the $1000 as a permanent fund using only the interest, or annual proceeds thereof, for which they will procure the tuition, board, lodging and washing for one beneficiary annually. In the latter case, for the 60 dolls per annum, while paid they will procure the tuition, board, lodging and washing for one beneficiary, it being understood that such beneficiaries, as well as others are to labour on the Society's farm two hours every day if required by the Executive Committee.

ART. 10th. The first annual meeting of the Society shall be held in Danville on the Monday after the 2nd Wednesday in October 1828, 11 o'clock A. M.—The Society shall afterwards meet on its own adjournments; and fifteen members shall be a quorum for the transaction of business. Should not fifteen be present, those who may be present shall have power to adjourn from day to day until a quorum can be formed.

ART. 11th. Special meetings of the Society of the Board of Directors or of the Executive Committee may be at any time called by their respective Presidents or Chairmen, on the request of any three members of either body in writing.

ART. 12th. Alterations may be made in this constitution at any annual meeting of the Society provided three fourths of the members present concur in a vote for the purpose.

The Officers, Directors and Executive Committee of the Society at present are the following:

PRESIDENT,
Honorable BENJAMIN MILLS.

VICE PRESIDENTS.
Rev James Blythe D. D.
Rev Archibald Cameron,
Rev Samuel Finley
Rev Samuel Robertson
Rev Gideon Blackburn, D. D.
Mr. William Hodge
Mr Cyrus Walker

Rev Jas K Burch, *Cor Secretary*
David G Cowan *Assistant Secretary*
David A. Russell *Recording Secretary*
Michael G Youce *Treasurer.*

DIRECTORS.
Rev. John C Kerr
Eli Smith
Samuel K Sneed,
James A. Barnes,
Andrew Todd,
Thomas Cleland, D. D.
Nathan H. Hall,
William Scott,
Robert Stuart,
William M King,
John Howe.
Mr Thomas C Skillman,
Thomas Porter Smith,
Daniel F Price
Benjamin F Pleasants,
William S Vernon,
Emanuel G. Byers,
James Stonestreet,
James J Miles,
Nathaniel Morton,
Lewis W Green,
Samuel E M'Elroy
Dr. Venable, *of Richmond.*

EXECUTIVE COMMITTEE.
Rev James K Burch,
Rev David Nelson,
John Green, Esq
Col Joseph M'Dowell,
Phineas G Rice,
James Barbour,
Charles Henderson.

EXTRAORDINARY MUNIFICENCE.

It is understood that a benevolent individual has offered to pay the tuition at Yale College, of ONE HUNDRED indigent pious students who are looking forward to the Gospel Ministry.—The price of tuition being $3 dolls a year, the offer is equivalent to $300 dolls per annum, for our years.

N Y Obs.

INTERESTING TO DRUNKARDS.

In the latter part of July, Samuel Wager, about 70 years of age was found dead at Chester, N. J sitting with his back against a fence,—in a state of putrefaction, and covered with worms—having *in one hand a rum bottle and in the other the cork!!!* He was an old veteran in the service, and had destroyed vast quantities of intoxicating liquor—that cruel enemy of man. He was not without his reward; for he reached the highest honours to which the drunkard seems to aspire viz the poor-house, and to die drunk unlamented and alone in the open field exposed to the ravages of vermin—a sight too appalling for human nature!! What encouragement this to the thousands who are following in the same steps.—*N Y Obs.*

LEXINGTON
Theological Bookstore.

A. T. KINSEY has just opened on Jerman's Row, opposite the Court House, Lexington, Ky. a very good assortment of Theological Books—Likewise School and Miscellaneous Books which he is determined to sell very low for Cash

JUST PUBLISHED

And for sale at Skillman's Book Store opposite the Court House, Lex. Ky. Crisis, a new work on the prophecies by the Rev Edward Cooper; Letters on the Divine Purpose by Dr Matth ws; a series of Letters on the relation, rights, privileges, and duties of baptized children, by Rev. John M'Farland; a discourse on Intemperance by Daniel Drake, M D. also for sale by the doz. or single copy, Watts' Psalms & Hymns, Goldsmiths History of Rome & Greece, Walker's School Dictionary, Murray's Grammar, Pike's Arithmetic, Picket's Juvenile Spelling Book, Pocket & School Testaments, Cumming's first lessons in Geography and Astronomy. Also an assortment of Blank Books, Ink Powder, Ink Stands, &c. &c.

METCALF'S MUSIC BOOKS for sale at Skillman's Book Store, by the Dozen or single copy—Likewise

M'DOWELL'S BIBLE QUESTIONS, by the doz or single copy—Also States pencils, and Stationary of every description.